YOL X1 NO 20.

RICHMOND, VIRGINIA, SATURIA



THIS WEEK.

WHAT IS SERVED ITS READERS.

Who Can Forgive Sin? PRIEST'S

FAREWELL.

He Reviews the Discussion. A P. sice-Officer's Predica-

Ex-Minister Taylor and the Democratic Senate.

Four Colored Men Lynch-

A Colored Man Elected by White Votes.

Is the South Mad? The Daily Times Asks the Ques-

Post-master Cullingsworth | Sinner

Rebuked.

A White Lyncher Makes a Confession.

Another Crime in Louisiana A Father Murders His Child

News Letter from Washington.

LOVE YOUR NEIGHBOR!

sinners upon their confession. This 1 idid.

1.—From Matthew 18:18, where Christ says to his Apostles: "Amen I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven; and whatsoever you shall loose upon earth, shall be loosed also in heaven." In these words, I said, Christ promised to his Apostles the power to forgive sins. During all the time the discussion lasted my opponent never said as much as one word about this text.

2.—I proved the Catholic doctrine from John 20:21-23 where Christ addresses his Apostles thus: "As the Father has sent me, I also send you * * * receive ye the Holy Ghost; whose sins you shall forgive they are forgiven them, and whose sins you shall retain they are retained. These words of our Savior are so plain, that only by a most per verse and unnatural twisting they can be made to signify anything else from heat we say What are the objections.

I've a law that lightens labor,
"As myself to love my neighbor,"
Kept the spirit not in letter
For I love has vastly better.

Just across the fields of clover
Was her home—I asked her over
Into mine, this winsome neighbor,
And her love makes light my labor

Is your garden wintry, lonely?
This is all it needs, this only,
Love that makes the joy of living,
Love that's sweetest in the giving. -NELLY HART WOODWORTH

Personals & Briefs.

-Rev. P. H. Graves of Frederick's called on us. —Mr. George W. Bragg of Farmville Va., was in the city this week.

—Miss N. Beransenia Norrell the brilliant daughter of Prot. A. V. Norrell who has been sick since November is slowly

Miss Alberta B. Brown of Charles City County is in the city, the guest of her sister, Mrs. W. G. Singleton of Church Hill.

—Rev. Graham was called to Alexandria last Tuesday to attend the funeral of Deacon Henderson Dudly, a faithful servant of the 3rd Baptist Church of

—Mrs. Elizabeth R. Mason is the lady who has been soliciting funds for the two condemned young men, Ben White and James Robinson.

—Mr. George S. Mayo and Miss Tina McCraw, both of this city were mar-ried in New York City March 7, 1894, by Rev. J. B. Hanberry, D. D.. The residence will be 422 W. 45th St.

—Mrs. M. J. Eggleston, who has been quite sick for three weeks is much improved under the skillful treatment of Dr. S. H. Dismond. Such a Dr. should

be praised for his hospitality and deep interest, which he shows to all his pati-

—Mrs. Edmonia M. Williams of 1224 N. 32 St., who has been sick for three weeks past is much improved. She re-turn thanks to her many friends and her members of East End Union Council, No. 123, I. C. St. Luke; Stone Ezel Tent, No. 65 G. U. O. of J. R. Giddings, J. U. and Galilean Fishermen for their grati-

—While Mrs. Thos. M. Crump was walking along 1st St. near Duval Street Tuesday evening April 24th in company with Miss Lily Ellyson, was suddenly struck just above the left temple by a rock inflicting quite an ugly gash. The rock had been thrown by a boy who was engaged in a battle with another boy.

Rev. I. L. Thomas, Editor in Chief of the Christian Clipper published at 'Alexandria, Va., called on us last week. He is also the author of several fine productions among which is Colored Man's Reply to Bishop Foster, an excellent piece of work and reflects great credit on its author.

Commencement Exercises.

The Beaver Dam public school closed Saturday the 14th, Mrs. James Barrett, teacher. The school was attended by a large crowd of parents and visiting friends. Among the recitations were many interesting pieces which were very

WHO GAN FORGIVE SIN? ber how not one word has ever been brought to refute the argument taken from these texts. The Apostles then according to their own explicit words did rgive sins in Baptism and gave the

VICTORY FOR GOD

AND THE TRUTH.

But could they also pardon those who had sinned after being baptised and did they do so? Suppose we could find no clear instance of absolution in the Bible, what would follow? Nothing at all against our doctrine, for those words of John 20:22-23. "Whose sins you shall forgive they are forgiven" cannot be overturned by the mere silence of the scriptures as to the use of that power. In their Epistles the Apostles do not speak of every point of christian belief and practice, but only of such as were connected with the purpose they had in writing. Of this the epistles, themselves give abundant proof. As for the Acts of the Apostles, they were not intended to be a complete history of all the Apostles taught and did, but were restricted to the planting of the church, especially through the instrumentality of Saints Peter and Paul, narrating the conversion of Jews and gentiles and their becoming Christians by baptism. Penance or absolution had hathing to do here. After converting the people. The Little Priest Being Dead What plagueing mischiefs and mishaps
Do dog him still with after-claps!
For tho' dame Fortune seems to smile,
And leer upon him for a while,
She'll after show him in the nick
Of all his glories a dog trick."

Ah me! what perils do inviron
The man that meddles with cold

The expected has happened! What I aid some time ago has really come to

pass. "There can be but one issue to

this question; the truth is mighty and it

shall prevail!" And now, kind reader

let me briefly recall to your mind the subject and history of this discussion, by which I have erected for the Rev. Z. D. Lewis a monument more durable

John 20:23 Christ gave to his Apostle the power to forgive sins. In the scri

perfectly well that we have our life from

Again: "Behold the birds of the air."
Our Heavenly Father feedeth them."
Ooes this mean that God feeds the birds

as the mother or nurse feeds the baby with a spoon? Thus I might go on and

weight whatsoever.

3 -The case of Simon is brought to

How any reasonable man can find any

than brass.

Truly after such a noble victory the "B. D." he writes behind his name ought to be changed to "D. D."

On January 13th I sent a plain statement to the PLANET in refutation of an assertion made by Rev. Mr. Wells with regard to the sacrament of penance. That gentleman was wise enough not to say a word in reply, but allowed the case to go by default. Not so however did Bro. Lewis, the self constituted; Boanerges of the Baptist Church. He felt very much like the Irishman at Donny Brook Fair, asking some gentleman or other to oblige him by treading on the tail of his coat. Such gents as these are spoiling for a fight, till some one at last gets even with them. After anticipating certain objections, I proved that Christ had given to his Apostles and their successors the power to forgive repeuting sinners upon their confession. This I I did.

Penaluse or absolution had nothing to do here. After converting the people, the Apostles could not be expected to exercise towards them the functions of the regular pastors. Their work consisted chiefly in preaching, organizing churches and ordaining pastors. Considering moreover the fervor of those first Christians, it was not likely that they should fall again so soon into griev ous sin and stand in need of absolution. This whole objection is based moreover on the false assumption that everything is to be found in the Bible. Now I will give two facts which prove conclusively that this is not so.

If the Bible contains all, where let me ask is the warrant to be found for changing the Saturday to the Sunday? How did my opponent get over this difficulty. "This is not the question," said he.

He talked about the Bible, the ignorance of Catholics in general and mine in particular, about the invocation of saints, infallibility of the Pope, purgatory, holy water, etc., etc. Although he knew perfectly well that these things were not in the question. When, however, I asked him about the Sunday question after proving more over that it was to the point, he backed out, seeing how utterly impossible it was for him to maintain his ground. I will send to anyone on receipt of address a pamphlet on the above point.

6.—In Acts 15:28-29 the Apostles, in-

send to anyone on receipt of address a pamphiet on the above point.

6.—In Acts 15:28—29 the Apostles, inspired by the Holy Ghost, repeat the command given by God himself not to eat blood. "It has seemed good to the Holy Ghost and to us " " that you abstain from blood." Now where in the Bible, let me ask, is this prohibition revoked? These are facts that cannot be denied, and knock the bottom completely out of that famous "The Bible alone is our guide." From this then it follows as a necessity, that if there were no clear instance of absolution in the Bible, the texts of Matthew and John would still stand in all their force. It is stated expressly that the Apostles forgave sin at least in baptism and also gave the Holy Ghost. It is not more wonderful to give pardon for other sins, than to do these

be made to signify anything else from what we say. What are the objections brought against this doctrine? They are chiefly the following.

1—In the Bible the pender of sin is attributed to God "Who is like unto things expressly mentioned.

But is it true that here is no such instance in the Bible? We shall presently see. Look at II Cor. 2:10. "To whom you have forgivenany thing, I also, for what I forgave, for your sakes have I done it in the person of Christ." Here the Apostle affirms that he has pardonthee that pardoneth iniquity?"etc. Now be it remembered that there is not one single passage in the whole Bible in which it is DENIED that in the words of ed the incestuous Corinthian upon his showing sorrow and he asks the Corin-thians to receive him and treat him again as a brother.

tures many things are attributed to God directly which are really done through his agents or secondary causes. Witness the following: "He is the Lord that made us."—Ps. 94. Yet we know perfectly wall that made us." Again in Acts 19:18 we read: "many o those who believed (that is those who had been bautized) came confessing and declaring their deeds."

Note here: in the same words in which our Saviour gave the power to forgive sins, he also commanded that it was to be done only upon confession, for as Bro. Lewis well said, "to forgive sin one should know the unexpres with a spoon? Thus I might go on and show by many quotations how God himself is said to do certain things alone which after all his creatures do, of course through his power. If therefore it is said that God forgives sins it must in the first place be remembered that most passages are from the old law when the sacrament of penance had not been instituted as yet. The passage quoted from the New Testament are the words of the enemies of our Lord. Secondly, they can be well understood in the same sense as the passage quoted above. "What God does by his ministers is also his power."

of anothers' heart." In this text, therefore, we have an instance of confession and absolution. In James 5:16 again we read: "Confess therefore your sins one to another." It is objected that if this proves anything, one ought to confession is to any one and every one and even priests to lay people. Now that "one another" does not mean that confession and absolution. In James 5:16 again we read: "Confess therefore your sins one to another." It is objected that if this proves anything, one ought to confession is to any one and every one and even priests to lay people. Now that "one another." does not mean that confession and absolution. In James 5:16 again we read: "Confess therefore your sins one to another." It is objected that if this proves anything, one ought to confession is to be made to every body, is plain from a number of texts of ecription. The passage quoted above. "What God does by his ministers is also his power." of anothers' heart." In this text, there confession is to be made to everybody, is plain from a number of texts of scripture. See Eph. 5:21 "Being subject one to another." "This one to another" is qualified by the following "let women be subject to their husbands." Again read Rom. 15:7 "wherefore receive one another." This is explained in 15:1. "Now we that are stronger ought to hear the infirmities of the weak." ters is also his power."

2.—It is objected that in the scriptures the forgiveness of sins is attributed to faith and the blood of Christ. Let me repeat what I have said already. It is in virtue of the blood of Christ alone in virtue of the blood of Christ alone fess therefore your sins. one to another."

Again read Rom. 15:7 "wherefore receive one another." This is explained in 15:1. "Now we that are stronger ought to bear the infirmities of the weak." See also 1 Peter 4:9. Those words "confirmities of the weak." See also 1 Peter 4:9. Those words "confess therefore your sins one to another" are also explained in the preceding verse from which it becomes quite clear who those are to whom the confession is to be made verse 14. "Is any one sick among you, let him bring in the priests (elders) of the church and let him pray that we can expect pardon for sin. Faith of course is necessary as the foundation, for "without faith it is impossible to please God" and without faith no one can have that sorrow which is always necessary to obtain the forgiveness of sins. Hence this objection has no over him annointing him with oil in the name of the Lord. And the prayer of faith shall save the sick man.....and if of faith shall save the sick man.....and if he be in sins, they shall be forgiven him" It makes no difference whether the word "priest" is found there or not, whether called elders or bishops of priests, there is evidently question in this passage of the ministers of the church who besides are expressly said to forgive sins by what we call "Extreme Unction." Immediately following these words comes the text "Confess therefore your sins one to another," that is to the elders or priests, or ministers mentioned in verse 14. It is perfectly clear then, from these texts that the spostolic christians believed and practised confession with absolution. show that St. Peter and the rest of the Apostles had not the power we claim for them. For the sake of those who have them. For the sake of those who have forgotten my answer let me give it once more. I quote the whole passage. Said Peter to Simon: "Thou hast no part nor lot in this matter. For thy heart is not right in the sight of God. Do penance therefore from thy wickedness, and pray to God if perhaps this thought of thy heart may be lorgiven thee. For I see thou art in the gall of bitterness and in the bonds of iniquity. Then Simon answering said: "Pray you for me to the Lord, that none of those things which you have spoken may come upon me." Acts 8:21-23. What follows from this? Nothing at all against our interpretation of John 20:21-23. Without praying to God as Simon was asked to do, without true sorsorrow, no sin can be forgiven. The Apostles and their successors can for-

That the words of John 20:21 23, also Matthew 18:18, were thus understood by the early christians is evident. Yet our learned B. D., had the audacity to say: "this practice (confession) was de-nounced by many church Fathers such sorrow, no sin can be forgiven. The Apostles and their successors can forgive only those who are disposed and wish it. That Simon had no sorrow, no desire of pardon, is plain from the words quoted, and history shows us that Simon never repented of his sins. His words to St. Peter: "Pray you for me to the Lord that none of those things which you have spoken may come upon as Basil, Hilay, Augustin and Chrysos-thom. "Let us see, says St. Basil; "we must necessarily disclose our sins to must necessarily disclose our sins to those who have received authority to dispense the mysteries of God." St. Au-gustine: "Let no one say I do penance in secret before God. Is it in vain that Christ has said, whatsoever thou shalt Christ has said, whatsoever thou shalt loose upon earth shall be loosed in heaven?" St: Chrysosthom: "To the priests is given a power which God would not grant either to angels or archangels, in-asmuch as what priests do here below, God ratifies above and the master confirms the sentence of his servants. For he says, whose sins you shall retain they are retained. To our priests is granted the power not of declaring healed the leprosy of the body, but of absolutely cleansing the defilements of the soul." Comment is not necessary. which you have spoken may come upon me," contain no expression of sorrow or desire of pardon, but merely a super-stitious fear that some evil might befall him, for he had just noticed that the Apostles had great power, had even given the Holy Ghost (v. 18). (In passing I might note here that giving the Holy Ghost as the aposties did (Acts 18:17 is equal to forgiving sins.) Briefly then: Simon wished to get free, not from his sin, but from the PUNISHMENT.

A Happy Home.

The home of Mr. and Mrs. W. M.
H. Gray, of Beulahville, King Wm.
Co., Vs., was made happy by the arrival of a fine daughter on Thursday night, April 5th, 1894. Mother and baby are doing well under the processional care of Mrs. Dr.
Biddle F.
Green,

The mask should be ment of inthe case of Simon against the exercises at June 1 flow and against the flow and against the control of ment is not necessary.

gave the Holy Ghost, forgave sins Acts 2.38-8:17, and yet he said of himself: them.

"I am a sinful man."
God's ministers should of course try
to live free from all sin so as to represent their divine master becomingly. If
they do not they become guilty of great
irreverence and sin, but their official acts
as absolving from sin etc., cannot be invalidated. In the same way the official
acts of a U. S., minister are not void because in his private life he may do wrong
things.

things.

While this is so let me say that our priests are not quite so bad as our ensmies would make them out. While it is unfortunately true that a few of our priests have imitated the example of Judas and Nicolas, it is no less true that their number is exceedingly small compared to those thousands upon thous ands who have led noble lives for God and their neighbors. What protestant denomination can show men like St. Francis, St. Francis Havier, St. Francis de Sales, St. Peter Claver, the Apostle of the colored race, a Father Damies

fold and one shepherd."

6. But what about sins that are forgotten? Can the priest give absolution for sins that are not confessed? If the penitent without his fault forgets to confess one or more sins, they will be forgiven, with the rest. One sin cannot be forgiven, without forgiving all, at least or involve sine.

en, with the rest. One sin cannot be forgiven, without forgiving all, at least grievous sins.

7. What about the effects of priestly absolution? I will only say that it would be a terrible calamity if confession would be no longer required. How many sinners on the verge of despair have found that true peace of heart by a sincere confession! How often has innocence been preserved by the timely use of this wonderful institution! How often have peace and harmony been restored amongst friends and families! How many crimes and a cret sins have been prevented by its use! How often have illgotten goods, an injured reputation been restored by means of confession. If protestants have often such a bad opinion about priests and religions, it is because they know no such thing as purity. Had they confession, how things would change! The thought: "I must confess this sin" has often deterred people from committing it.

Thus then it has been clearly proved that Christ gave to his Apostles—and necessarily also to their successors—the power to forgive repenting sinners.

Reader what do you think about this? All this is true, you say, but I believe in conversion, in a change of heart and the new birth. Well, so do we. If there is no true change of mind and sorrow of heart when the priest says, "I absolve thee from thy sins," his words will have no effect.

Before I draw to a close the vindication of this consoling catholic doctrine I cannot help commenting once more on the mean way in which my opponent handled this subject.

Every argument and text I brought was simply ignored. He knew of course that he had no proofs for his denial, but not willing to acknowledge the truth, he tried to make up for it throwing dirt. He maintained in the stream of the course that he had no proofs for his denial, but not willing to acknowledge the truth, he tried to make up for it

falsehood; vet he would not giv maxim of the Catholi said, "Ignorance is the mother of devo-tion and order." I asked him four

times at least to show us where that statement could be found. Not one word did he ever answer.

With great impudence he asserted that Catholics pay for absolution.

When he made this charge I determined to make him prove it. Reader! did he do it? I had no intention to leave the do it? I had no intention to leave the question, who can torgive sin, alone, but during the discussion I learned that if I took more than one point, he would only beat around the bush. Says he: "the question is not, who paid for absolution." Well, if it was not why did he make that statement? And when he made that charge, had I not the right to ask him to prove it? Yes, it was of such lying statements that all his writing was made up.

ing was made up.

Shall I again recall to your mind how he actually forged the scriptures and added to it in spite of the severe threat God has uttered against those who do so? Must I remind you again how blasphemously he spoke of the great Apostle as "daddy" Peter?

It was said that we are afraid to It was said that we are afraid to submit our doctrines to the scrutiny of the public. And yet when we invite people to come and hear us, to read our books, the ministers do all they can to keep them from doing so. When some years ago Bishop Keane preached especially to the colored people Sunday after Sunday, the ministers were filled with rage.

It was the old story of Diana and the silversmiths. What did they do? The white ,ministers went to the colored churches to warn the people against those ignorant wicked Catholics. One old the silversmith of the silversmith of the silversmith of the silversmith. the ministers went even further. Said he to them: "If you keep going there you will all believe him (the Bishop) you can't help it. Did you not see the charm he wears around his neck when he preaches? "Thus he played on the superstition of his hearers and the poor people swallowed it all.

Were the subject not so serious, the way in which my opponent closes would be truly amusing. After he has said everything that is vile against the Catholic Church and priesthood, after he has used against me the most insulting epithets and brought against me the most serious insignation that can be brought

One word more to you, kind reader. I cannot believe that you approve such conduct. But let me say that in adopting such misrepresentations of the Catholie religion, you are aiding in mahaning the memory of your ancestors in the faith. However, I feel assured that your sense of justice would not permit you to tolerate false charges against Christian, Jew or Pagar ere you only convinced that your minus had been unjustly polsoned against them. And let me assure you that a greater injustice was never perpetrated on any individual or society than has been on us, the present representatives of that religion which He, whom you call your Redeemer, established on earth. He whilst on earth was overwhelmed by obloquy and misrepresentation at the hands of those who should have been his friends.

His spouse—his church—for which he died that she might be without "spot wrinkle or any such thing," has ever been the heiress of the unjust treatment of her Lord and Master in ever age, and in this, by you who should be ranked amongst his devoted shildren.

and education furnish sion is to blacken the rep it's spouse; to impute to ad practices that she abnd practices that she abier purest and holiest rethe latchet of whose shoe
orthy to loose.
I fear nothing. Brother
reed to throw down his
lead little priest is ready
light. Who will come

Y APRIL 28, 1894.

my opponent expresses me soon at the side of an ostle. Remembering the costle. Remembering the apostle: "Let him that he fall." I know not secome of me should God h his grace. But with his work and live and die ithful priest for the end salvation of my color-

ues and Fingers-It ath-Murders His oy Because He Missweet Potato From "Hot-Bed"—A fe of Crime.

PORT R. Call., April 19, '94.—Tombie Mortes, colored, age eight in ay; we'ed by his father Allen iesday, April 9th and being discovered until soon wet and disfigur-byel district is a quiet dents old, and the trag-little Tommie is deeply to be remembered by was a sprightly little fel to be greatly loved by

Tuesday discovered octato was missing ed" returned to the ld. After some abus an after him and s the garden and him in the swamp n, the body being is from the water, heap with its coat un-iter killing the child home and told his is Anna that he ommie. That he t accustomed to

searched the woods all day; thir fruitless search contin ned and the mothers voice could be hear choing through the woods alling Tommle,—but no

st to do next he (Allen) o farmer Roy that was hear him, "that he was had no whiskey to give at he knew they were cold." it, "Allen this is a serious line is no hog killing. Your be dead. It it stayed out truesdey in that rain it is be death." Then Allen preto be looking for the child a form house and spent the a farm house and spent the ler of the day. At night the assembled and told him e child must be found that ght r the next day or they would por him to the sheriff as that was

the taird day and not one of them had sen him. On the next morning about six o'clock (Thursday) he called at a farmere named John Evans living about two miles from him and told him that he had come to ask that he and farmer Robert Ray to assist in searching for his little boy, Thomas who can from home Tuesday with out hat or shoes. Uncle John as he aly known, complained of pair in the back and asked him why he came to him as there were a number of others nearer around him and ber of others nearer around him and why had the child run away? Allen said the child had robbed his potato bet. Uncle John then said "Allen sin that your child?" Yes sir. "Aller don't you know that you ought to seed your children and not be run ning them from home like scared rab

John he robbed my 'tater and when he do dem tricks, i I him or fetch him one or the "Allea dat child is dead if he d out all night Tuesday night ieve killed him." If I have I care. Uncle John then went ed their search. As they returned to , s house about twelve o'clock one o hem came across by the swamp and here found little Tommie with his acket nearly torn off of him in a dead. The poor mother gave one plercing cry and fell senseless to the ground. As the neighbors gathered around the body, Allen sneaked out of the house into the kitchen where he was arrested by the sheriff. At first he refused to view the body. But the sheriff took him to the scene of the murder, and he was heard to remark:—"What a pity! pity!" at the inquest as the doctor was dissecting the body he remarked to the doctor, you certainly have got nerve to cut through him

Information Wanted.

Any information of Mr. Fagan, an herb doctor, residing in Richmond, would be thankfully received, business of importance. 604 N. 2d Street, City.

GEO. E. CRAWFORD. GEO. E. CRAWFORD, & CO.

mors of his brutal treatment to his family. Last year he caused the death of his three day old infant. The child was born with false toes and fingers. He came in one evening in a rage. His wife begged him not to do it, but he took his razor and cut its fingers and toes off and then gave it five drops of laudnum. The child died with in ten minutes afterwards, having bled to death. Beside his brother, little Tommie was laid in his quiet resting place Friday and many were the sympathetic tears shed around his grave. "May the bright angel guide his spirit safely to its eternal home." MONEY MAKEWRONG RIGHT TO LEND

in sums to suit, on real estate.

The teachers of Caroline continues to be paid in warrants cashed at a discount of 5 and 6 per cent. Spring is visiting us again this week. The formula are finaking bay while the Property for sale and rent. Charges Moderate. Prompt Attention.

> Call and give us a trial and you will send your friends to 1005 Bank Street.

The whippo-will hollowed to-night and we will begin planting corn next week. Mrs. Mary Fortune, the mother of one of our prominent farmers R. B. Fortune continues Next to Custom House.

very sick.

Mrs. Mary Taliferro and daughter of Washington, D. C., who has been visiting her brother Mr. R. B. Fortune was to have returned Monday but owing to the sudden illness of her mother prolonged her stay.

Y. M. C. A.

was carried on the early dispatch to Bowling Green for safe keeping to await his trial. Many are the ru-mors of his brutal treatment to his

\$1,800 is needed to free us from debt.
Are you anxious that the Young Men's Christian 'Association should live? If so, do not forget we need every friend that can be possible found. God does his part always, and we are to do ours. Then let Richmond rally and work to have an Association which will make her feel proud.

Our meeting Sunday were good. Our Heavenly Father is still pouring out his blessings. Souls are still coming. Dr. Vassar gave the young men a very helpful talk following our Precident.

Our 'President, R. T. Hill spoke of things which will prove to be of great help to us.

To-day 5 P. M. Prof. G. R. Hovey will explain the Sunday School Lesson. Come. Come. Free to all.

Boys' Meeting, Sunday at 4 p. m. Rev. Wm. Troy will laddress the men of our city, Sunday, 5:30 p. m. Good music. Quartette from his church will sing. Ail men are welcome.

NOTICE.

bouts of my brother Albert Edmonds will be gladly received by me Thomas Lee Edmond, 515 W. Franklin St., Richhaving died it is important that I should hear from him in time.
4.21-2t. Thos. Edmonds.

at the residence of Mrs. Sallie Jackson in Goochiend county of withrest the meriage of Mrs. Sallie Jackson to Mr. Jordan Harris, a well known gentleman in Goochland county. Here we had great enjoyment, everything nice and plenty. Bev. T. P. Harris officiated.

BOSWELL—Departed this life on Monday morning, April 16, at 15 minutes of 9 o'clock, in New York, Dear little Hessie, the beloved son of Rev. and Mrs. George H. Boswell. He was a dear little sufferer for 2 months and bore his illness patiently, he said that he was willing, ready and wanted to go to heaven, so that he could see his sister and little brother. His age is 6 years 1 month and 18 days. 1 month and 13 days. He leaves a father, mother, 2 sisters, 2 brothers, and a host of friends to mourn their loss.

Rev. Geo. H. Boswell, 130 N 33rd St.,

But again we hope to meet thee, When the days of life is fled, Then in heaven we hope to greet thee Where no farewell tears are shed.

DEAN-Died at her home in Buck ingham, Co., Va., Thursday April 12th Roberta Dean, daughter of Henry and Susan Dean, in the full triumph of faith. Age 18 years, 11 months, 3 days.

Lav her gently in her coffin.
Fold her arms across her breast,
Wrap the cold whits shroud around her,
For my darling Roberta has gone to rest. Lay her in the silent tomb, Sweet blossom of the day. We just began to view her bloom, As she was called away.

Her Mother. BARBOUR-Departed this life April 16th 1894, Mr. Robert Barbour, in the 42nd year of his age. He was a devoted husband. He leaves a wife,

one sister, one brother, and many friends to mourn their loss. His funeral took place from the Moore St. Baptist Church, Rev. Nash officiating.

Passed.

William H. Anderson, first lieu nant and commissary of the First battalion; Lieuteuant James M. Collins, of Company B. and Lieutenant and Assistant Surgeon P. L. Barber, of the Second battalion pass ed the Military Board of Examina-

Henry Montgomery. colored, lately released from prison, was lynched near Lewisburg, Tenn. —The Press, Apr. 16th,

Then, Insure at once! Do it now! Do not wait! Insure in The Security Industrial Life Insurance Co., which does not dis criminate on account of color. Live Company. All claims paid promptly Agents wanted to canvass the city. Office 820 E. Broad St.

REPLY!

PRICE, FIVE CENTS

Intolerant Southern Woman!

WHO TRIES TO

AND SCARE

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